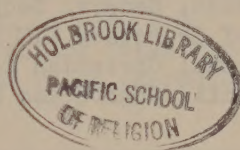


# *Japan Christian Activity News*

#500 - July 23, 1976

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## KOREAN CHRISTIANS RESIST TWO RECENT ATTACKS

The eleven Korean pastors and laymen working with the Seoul Metropolitan Community Organization held since mid-May by police (see JCAN #498, 499) were released on July 8 and 11. An apparent attempt to find evidence on which to indict them of Communist-linked activities seems to have failed in spite of the police's search of their homes, illegal raids on their offices, coercion of their families and use of physical violence on the men themselves.

A second attempt to label the churches as "pro-Communist" failed when the KCIA reported that it was collecting and burning copies of an anonymous and unregistered (therefore illegal) booklet titled "Korean Christianity and Communism." Aroused Christians had formed the Freedom in Mission Committee of the National Christian Council and were preparing to make a strong protest. The booklet, which labeled the World Council of Churches, the Japan National Christian Council and other ecumenical agencies and leaders as pro-Communist, drew similar false inferences about the Korean churches.

The chairman of the Freedom in Mission, which will continue to be alert to any attacks on the churches in their work of mission is the Rev. KIM Jung Tai, former moderator of the Presbyterian Church in Korea.

Thirteen leaders of major denominations and Christian organizations signed a statement issued June 26 expressing "surprise and anger" at the detention of the pastors and the circulation of the booklet on Korean Christianity and Communism. The statement noted that the pastors' work with the poor, living under most difficult social conditions, is part of its mission of spreading the Gospel and in fact prevents the invasion of Communism and therefore works for anti-communism, a national goal." It called the illegal booklet "an intentional plot to create dissension among Korean Christians who have acted historically with a spirit of anti-communism" and called on the government to take action to determine those responsible for its publication and circulation.

The Committee has been mandated to call a national meeting of church leaders and members of church committees to consider together the subject of faith and ideology, Christianity and Communism.

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Signees of the June 26 statement issued by the Freedom of Mission Committee: Moderator HAN Won Suk, Presbyterian Church in Korea; Bishop KIM Chang Hi, Korean Methodist Church; Moderator EUN Myung Ki, Presbyterian Church Republic of Korea; Commander CHUN Young Sun, Salvation Army; Bishop LEE Shon Hwan, Anglican Church of Korea; Moderator CHI Dong Shik, Evangelical Church of Korea; General Secretary KANG Moon Kyu, Korean YMCA; Mission Committee Chairman KIM Chun Young, Korean Methodist Church; General Secretary LEE Du Song, Anglican Church of Korea, Seoul Diocese; General Secretary LEE Young Min, Presbyterian Church Republic of Korea; Chief Secretary KIM Hae Duk, Salvation Army; Vice Chairman KIM Yun Shik, Korea National Christian Council; Chairman, PARK Kwang Chao, Korea National Christian Council, Church and Society Committee.

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WOMEN AND THE EMPEROR  
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"Yasukuni Shrine, Women and the Emperor System" was the theme discussed at a women's meeting held July 20 in Sendayaga Ward Auditorium. Attended by over 100 women and a few children, the meeting brought together representatives from various women's liberation, Christian, and *hisabetsu buraku* (buraku discrimination) groups. Members of the protest group "Christian Women and Children Against Yasukuni Shrine" shared their protest experiences.

One member Moriyama Shigeko reported. "As a Christian I was relieved when in 1967 the Kyodan (the United Church of Christ in Japan) finally accepted responsibility for the war. At that time I joined the anti-Yasukuni Shrine Bill Demonstration group. Though very small, only about 20 mothers and children, we have continued monthly demonstrations for six years. With the passing of time I have come to realize the emperor system is at the core of the problem of militarism."

Those against Yasukuni have recently focused their attention on groups formed to glorify the war dead. A new group *Eirei ni kotaeru kai* (literally society to respond to the war heroes), celebrated its foundation on June 22 and elected a new president--former chief Supreme Court Judge Ishida Kazuto. Using lights, sounds, and a magician to create the mood, the group emotionally appealed to the audience with slogans to enshrine the war dead, defend the national traditions the heroes died for and to collect the bones of the dead which are still in other countries.

The new movement has apparently formed in response to the repeated defeat of a bill to nationalize Yasukuni Shrine. In late June, NCC Yasukuni Committee members met with other Christians including Moderator Toda Isuke of the Kyodan and Catholic Auxilizary Bishop Hamao Fumio and issued an appeal warning churches about the movement. Three weeks later a gathering of over 100 Christians passed a resolution against the new group on the grounds that Japan must accept responsibility for the war.

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ANGLICANS LOOKING TO JAPAN -- NSKK Primate Visits Asia and Africa  
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Anglicans in Africa and Asia are looking to Japanese Christians for help in developing agriculture and cottage industries, the Right Reverend John Nachiko OKUBO discovered on his recent six-week trip through the area.

Okubo, Primate of the Nippon Sei Ko Kai (NSKK-Anglican) and Bishop of North Kanto (north of Tokyo) made the tour as one step in building stronger links for partnership in mission. He was accompanied by Ruth Yoshiko OKUBO and William B. HONAMAN.  
(cont'd)



Rice farming and silkworm raising were among points of discussion in Africa. Both the Church of Tanzania and the Church of Kenya expressed interest in the facilities and opportunities afforded by the Asian Rural Institute. One possibility is to send people to Japan for training and then have qualified Japanese return with them to initiate new programs in the home countries. In Papua New Guinea areas where Japanese forces landed during WWII, Christian love is healing old war wounds, Okubo found. The church there seeks help in training its people for mission and service, and also would like a team of Japanese workers to come to the villages and help develop skills in shoe-making, baking, farming and carpentry. "The possibilities are unlimited," Honaman says, calling Papua New Guinea "an area where Christian love and brotherhood are crying to be expressed, instead of only economic exploitation by outsiders."

The Church of Bangladesh is a united church of Anglicans and Presbyterians and exists in the middle of hunger, poverty and the struggles of a new nation. The Diocese of Dacca, the Diocese of North Kanto and the Diocese of Central Pennsylvania (USA) are engaging in a Companionship effort to help each other in Christian growth and understanding. The initial exchange of prayer cycles and learning materials will be followed by an exchange of people for training and learning. Bishop Okubo made plans with Bishop Mondel of Dacca for getting this exchange underway. In other trip highlights, the Japanese bishop participated in the ordination of two Japanese priests and the consecration of a Papua New Guinean bishop, visited the Church in Taiwan and in the Philippines, and conferred on mission with the Archbishop of Canterbury, CMS, USPG, the Anglican Consultative Council Office, and in New York the Presiding Bishop of the Episcopal Church.

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*the unquenchable flame of democracy*

ROK GOVERNMENT SPONSORS LECTURE SERIES

commentary by a  
JCAN staff writer

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*As we report the situation in Korea it often seems we lose the people for the "issues." Here we have tried another approach which we hope will help readers to get more of the "feel" of the people involved and their continuing Christian witness. For background, see JCAN #496 and previous. A constant question over the Korean trials is why the government has permitted the defendants to speak out so freely in the courtroom. It appears that by allowing these people to speak at length within the courtroom the government hopes to give the appearance of fair trial. Meanwhile, Emergency Order #9 makes illegal any statement that is critical of the present government, so dissemination of the trial proceedings is totally prohibited.--Eds.*

The excellent weekly lecture series on democracy sponsored by the Republic of Korea government is drawing to an end. The last of the eighteen lectures was held Monday, July 19.

The theme of the lectures, beginning on June 5 after several introductory sessions, has been "Democratic National Salvation." The sponsors have supplied the sub-theme: a conspiracy to overthrow the government. Invited to speak have been Protestant pastors and Catholic priests, a Bible translator, professors, a lawyer and past and present members of the National Assembly. All are Christians.

(cont'd)

WATANABE Seiko, whose faithful fingers have typed, folded and mailed thousands of copies of JCAN during her years of service with the NCC/J since 1967, leaves July 26 for Bangalore, India. She will take part in church and community programs dealing with local problems, on a scholarship provided by the Christian Conference of Asia. She graduated from Japan Biblical Seminary in 1974 and has been serving as Assistant Pastor at Kameido Church.



YUN Po Sun, former President of the Republic of Korea, said in the opening lecture, "To triumph over Communism there must be a superior spirit and concept; this can be nothing other than democracy." Refuting the claim that for the sake of larger freedoms, it is necessary to suppress smaller freedoms, he asked, "Who is to judge what are larger or smaller freedoms? The people of the nation must themselves make this judgement for if the struggle against communism does not proceed from the people's own taste of freedom, it will not be sufficient to prevail."

In a comprehensive lecture on political theory in the light of history, KIM Dae Jung referred to freedom of religion:

The people can all read what we find in the Scriptures, which speak on behalf of all people in society, defending the poor and underprivileged, giving instructions for just social relationships. God is seen as the basis for all of this. I'm not a minister or priest, but I know about these aspects of Christianity. Love of God and love of neighbor are the essence of Christianity, but how can we love our neighbors? We need to grant them freedom and respect. Jesus defended the poor, opposed the Pharisees and others who were exploiting people, and for this he was executed as a political criminal. Our church is concerned about problems in society, and it must fight against injustices. Is this "politics"? No. Yet the church, although it is not seeking political power, must be concerned about all problems in society.

The Rev. MOON Dong Whan, a professor of Christian Education presently unemployed due to the depressed state of Korean education, set forth the patriotic basis of the Christians' call for democratic national salvation: 1) Freedom is necessary in that, to be a person worthy of being a man I must speak out on what I think, something I have no chance to do now; 2) Christians oppose deification of any person or power, but exclusive power is given the President of Korea by the Yushin Constitution; 3) The Spirit of March One (i.e., the 1919 Independence Movement) is the most precious thing the nation has; it was in that spirit that national democratic salvation is being proclaimed; 4) The desire to proclaim the truth is a responsibility Christians are given by God.

Lectures sometimes assumed a question-and-answer form:

Q: "Have you used prayer meetings for anti-government activity?"

A: "We are accused of false prayer meetings with political purposes, but this is just impossible. It is forbidden in Scripture. We would never do that."

Q: "You have been accused of seeking to slander?"

A: "A case of semantics. If you call evil 'evil,' that is not slander; that is truth. I have no motive but to save the nation."

The site of the lecture series has been the Seoul District Criminal Court, fully equipped with a panel of three judges, prosecuting and defense attorneys, bailiffs and clerks. The hall, which can seat about 250 persons on its worn, backless wooden slat benches, has usually been well filled, with an overflow crowd sometimes filling the aisles. Bad acoustics have at times prevented the audience from hearing all of the speakers, as microphones have been reserved for the judges and lawyers. Nevertheless audience interest and response have been as enthusiastic as moderating judge and bailiffs permit.

Although the lectures were billed as public, attendance has been somewhat restricted as a result of the high interest of the Korean Central Intelligence Office. Space is limited, and passes must be secured in advance. As the demand for tickets has far exceeded the supply, those lucky enough to get them have lent their tickets to friends, so great has been the interest in the historic series. The number of foreigners in attendance reflect the worldwide interest of religious and legal groups in the theme. There have also been a number of reporters present, although the government frowns on any reporting of the lectures.

(cont'd)



Spectators have been warmly welcomed, invited to register, given friendly pats and relieved of heavy loads such as cameras or tape recorders.

Eleven of the lecturers have appeared each time in identical garb: freshly laundered and starched loose-fitting white jackets and baggy pants, with silver bracelet accessories that link their wrists to those of close associates dressed in prison-guard grey. This group of eleven has been given private rooms in special billets for the duration of the lecture series and special transportation to the lecture hall.

Among the remaining seven persons appearing on the series, Hahm Suk Hun, the 78-year-old Quaker leader known as Korea's Gandhi, spoke dressed in the light tan hambok worn for mourning. LEE Oo Jung, internationally known leader of church women and former seminary professor, has appeared each week in a hambok of light purple. The same color is worn also by wives of male participants in the series to symbolize "suffering and victory," an underlying motif of the lectures. (These women have been very active in drawing attention to the lectures series, although their efforts have drawn somewhat negative reactions from the government.)

A sidelight has been the "homecoming" mood of the series. Due to circumstances beyond their control, many of the lecturers have been absent from their homes, classrooms and pulpits since mid-March. Therefore the Saturday appearance has been the one opportunity for family members, friends, students and parishioners to greet the beloved teachers and mentors. Spectators assemble early to get seats as near the front as possible. Anticipation builds up toward the arrival just before 10:00 a.m. of the eleven lecturers. Waves, smiles and bows greet them as they enter. Handcuffed wrists are waved, smiles and nods given in return. Their departure is likewise dramatic. Members of the crowd rush to the front to get, if not autographs, the chance to rub a handcuff or pass on a word of news. The men in white are hurried into their curtained van, which roars out of the gate while the crowd remains, waving and applauding.

Now that each of the eighteen has spoken, there will be a cursory summary of the lectures, commentary by two opposing critics, reflections by the panel of judges, and a final pronouncement on them that will officially close the series.

There has been at times a sense of futility. Many suspect that the outcome of the series was determined before it began. This, however, has not deterred the speakers from giving lectures of high quality, whose import is heightened by the circumstances. The excellence of the lectures and oratory is particularly amazing because they have been delivered without notes and, in many cases, prepared without use of paper, pen or reference materials. These disciplines form part of the strict training imposed on participants in this particular series.

There is widespread demand for publication of the lectures, but it appears that the government has no plans to publish them at this time. However, they will certainly become available sometime in the future.

Since even this commentary on the lectures may be illegal in some countries, readers may wish to dispose of it prudently. Copies of the Declaration of Democratic National Salvation, which provided the original stimulus for the lecture series, are available outside Korea if not inside. Readers are invited to reread it, along with whatever materials on the sub-theme the government provides and the Holy Bible.

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## CLIPPINGS FROM THE JAPANESE PRESS

compiled by C. Koriyama

AWARD TO ROCK NOVEL ROCKS CRITIC -- MURAKAMI Ryu, a fourth-year student in design at Musashino University of Fine Arts, has won the 75th Akutagawa Award for his novel kagirinaku Tomei ni Chikai (Limpid Blue), but split the panel judges in the process. Ten of the judges took exception to commending a novel on the young people's world of sex, drugs and rock music which Murakami portrays.

Asked what the people he writes about think of the novel, Murakami replied, "Well -- those guys don't read books like this ..."

The award, named for AKUTAGAWA Ryunosuke, Japan's most famous modern novelist, is made annually to a beginning novelist.

COMPANY FEELS RECESSION PINCH, SELLS ART COLLECTION -- Ataka Sangyo Company, one of Japan's giant business conglomerates, has long been famous for its artwork gathered by ATAKU Eiichi, a member of the company's founding family. However, with recession clouds gathering, art collectors, dealers and museums have been keeping an eye out for a sale. Of particular interest is the recent purchase by Yamatane Museum of the collection's 108 works by HAYAMI Gyoshu, considered a genius among modern painters. The price is rumored to have been ¥2 billion (US \$6,600,000). Collectors are now watching for possible disposal of some valuable early Chinese and Korean chinaware.

PORNOGRAPHY -- A PASSPORT TO DELINQUENCY? The National Police Agency recently held a consultation on pornography attended by representatives of over 15 women's groups. Participants included the Shufu Rengo Kai (Housewives' Association) and Haha no Kai (Association of Mothers). Mothers' cooperation is vital, police told the group, to protect children from the increasingly available pornographic literature and from blatant sexual displays on television, in the movies and on the streets. Police officials met with surprise when they told the women that juvenile delinquency in Japan is on its third upswing since World War II and that in the last twelve months over 800 high school and middle-school girls were apprehended for prostitution. An exhibit of readily available pornography also shocked participants.

For the present, the gathering decided to focus on eliminating streetside vending machines which frequently specialize in sex magazines and make it easy for children to procure pornography behind their mothers' backs.

ONE BILLION HAVE BEEN BITTEN BY THE BULLET -- A billion passengers have now ridden Japan's Shinkansen (nicknamed The Bullet Train), which has clocked up more miles than the distance to the sun and back since operation between Tokyo and Osaka first began in October, 1964.

The Shinkansens boarded its 100 millionth passenger in July of 1967 and punched the ticket of Passenger #500,000,000 in September, 1972. Total distance traveled by the Bullets now totals over 374 million kilometers -- or 486 round trips between the earth and the moon.

NEW 'TOWN HOUSE' PROJECT TO REPLACE 'DANCHI' -- The Construction Ministry plans to build what it calls "town houses" in the heart of Tokyo and other big cities. These houses will have around three stories, tiled roofs and gardens. The project is being undertaken to cope with the mounting unpopularity of the conventional box-shaped "danchi" housing complexes in rather remote suburban areas of big cities. Some 10,000 new "danchi" apartments built by the Japan Housing Corporation remain unoccupied. The "town houses" are likely to be similar to the prefectural housing complex constructed by the Ibaraki Prefectural Government in Mito City this March. The complex contains 90 households, and is in the form of a number of three-storied buildings. Each apartment has a balcony and a garden. The slanting roofs of the buildings are tiled. (Asahi Shimbun/Asahi Evening News)